

SCOTTISH RITE NEWS BULLETIN

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The sentiments expressed herein do not necessarily carry the endorsement of the Supreme Council.

No. 5

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MASONS IN MEXICO PIONEER FOR BETTER CITIZENSHIP

RALPH O. CANADAY, 33°, a Past Grand Master of the Grand Lodge, A.F. & A.M., of Nebraska, related the following interesting story of a visit to the Consistory of the Scottish Rite in Matamoros, Mexico, during a short winter visit he and Mrs. Canaday made in the Rio Grande Valley at Brownsville, Texas. There he contacted A. C. Topp, 32°, of Hastings, Nebraska, who also was visiting in Brownsville.

As related in "The Scottish Rite Informer" of Hastings, Brother Topp had made arrangements with other Brethren in Brownsville to visit the Consistory at Matamoros, Mexico. He invited Brother Canaday to go with them, who accepted the invitation.

As Brother Canaday told the Brethren in Hastings, "the meeting was a special one called for the purpose of receiving an award from the Supreme Council 33° of Mexico, honoring our good Brethren at Matamoros for the magnificent work they had done in their schools and in civic affairs, furthering progress and the well-being of their people. . . . The meeting was opened formally with all officers at their stations. Brother Topp had informed them that I was a Past Grand Master and a 33° Scottish Rite Mason so, with other 33rds and dignitaries, I was presented and introduced . . . then conducted to the East, welcomed there and seated.

"The whole proceedings were in Spanish, which I cannot understand. But there was one thing which did impress me very much, and that was the earnestness and the sincerity of our Brethren. . . . They do not join the Masonic Lodge just to wear a Masonic pin and attend an occasional social function. They are in deadly earnest. They are real Masons, and they represent Masonry in action. . . . Brother Albert L. Buentello, 32°, Past Grand Master of the Grand Lodge of Tamaulipas, was also present. He informed me that he had attended the Grand Masters' Conference in Washington in February,

1951, and had attended the Grand Lodge of Colorado last year. . . ."

Three representatives of the Supreme Council had come up from Mexico City to conduct the proceedings and present the awards. . . . "These Brethren were Luis J. Zalce, Masonic Historian; Felix Lopez Tello, Grand Treasurer of the Supreme Council, and Eliseo E. Garcia, Grand Secretary of the Supreme Council. . . ."

"The Matamoros Brethren were presented with a scroll, inscribed by hand, reciting the work they had done and the commendation of the Supreme Council. After the ceremony was over the visitors were invited to make a few remarks. I extended greetings from the Grand Lodge of Nebraska and the Scottish Rite in Nebraska.

"After the meeting we were all invited to a cafe for refreshments. A long table had been set up in a large room and was beautifully decorated. The distinguished guests were given places of honor and, instead of what we would call refreshments, a lavish meal was served. . . ."

"I went back to Matamoros a few days later and interviewed Brother Eliseo Paredes, 33°, the present Orator and Past Commander of the Consistory. . . . He speaks English fluently and is very highly thought of by everyone who knows him in Brownsville, as well as in Matamoros."

Brother Canaday said the meeting which he attended was the result of a resolution adopted by the Supreme Council of Mexico at their annual meeting in November, 1950. Inquiring as to what prompted the resolution, he learned that the Matamoros Consistory has only about thirty-five members and that there are only about 220 Blue Lodge and Scottish Rite Masons in Matamoros. However, "these Brethren have built and paid for a school that cost them \$180,000. In it they are educating 650 youngsters. These children are of every race and creed. There are no racial or religious qualifications.

The operating payroll is about \$10,000 per month. Brother Paredes is chairman of the Board of Directors which has charge of the school.

"These Masons also pay the salaries of some of the teachers in the public schools as public funds are inadequate. They also furnish books and other essentials to children which public funds cannot supply. They also provide tuition for promising students who want to go to college.

"They have organized what they call the 'Association of Culture and Beneficence' among the ladies. This organization works among the poor and in the hospitals. They have a committee that works among their own members who are in trouble or in need. They work with our Brethren in Brownsville in the building up of good international relations."

Brother Canaday also had "a very interesting visit with Brother Lotus, who has been the Secretary of the Scottish Rite Club in Brownsville for many years, and he attests to the fine relationship between the Mexican Brethren and those on this side of the Rio Grande." He told his Brethren: "All this will not mean much to you unless you understand something of the background and of the odds under which these Brethren have been working. When you do understand, you will place these Mexican Brethren and patriots along with the great Masons who established our Republic."

Continuing somewhat at length concerning the progress in Mexico, Brother Canaday said, in part: "Mexico has for hundreds of years been dominated by the Roman Catholic Church, which thrives on ignorance, superstition and poverty. The history of Mexico can be summed up in one statement. It is the history of the struggle between the Masons on the one hand, who stand for education, freedom, and progress, and the church standing for poverty and ignorance on the other hand. The church held the upper hand for a long time. Our Masonic Brethren are now winning the battle. I asked Brother Paredes whether the church was making them any trouble at the present time. He said it was not and could not; that

what the Masonic Brethren are doing is so outstanding and meets with such general approval that the church cannot make trouble.

"As you know, the President of Mexico is a Mason. Every President for some time back has been a Mason. Masonry was introduced into Mexico from Spain in 1790. Later, some Lodges were chartered by the Grand Lodges of Louisiana and Pennsylvania.

"The Blue Lodge at Matamoros was chartered by the Grand Lodge of Mexico in 1828. The Lodge of Perfection was organized in 1891. In 1913, it had to suspend operation on account of the Revolution. Many Brethren took part in the Revolution. In 1923, it was re-organized. The Rose Croix was organized, October 26, 1924, and the Knights of Kadosh, August 23, 1925. The Consistory was organized, September 28, 1925.

"In order to accomplish these results, it requires real Masons—men who are thoroughly imbued with Masonic philosophy and who have the devotion to that philosophy and the courage of their convictions necessary to put these convictions into practical operation."

E. R.

WORLD PRAYER FOR JUNE 8TH

Millions of men and women of goodwill throughout the world, of every race and creed, are preparing for a united voicing of a world prayer to be made on June 8th, invoking God's will to guide all people everywhere in this world crisis. Historically, this will constitute the greatest simultaneous voicing of a single Invocation by members of all faiths and nationalities.

The preparation for this observance has been under way for over three years, according to Lay Servers Group of 11 West 42nd Street, New York 36, N. Y., a sponsor of the event. This organization with its cooperating groups in other countries is a nonprofit organization for the establishing of right human relations.

This prayer, to be voiced on June 8th, expresses the basic need of mankind today—the need for light and love, for understanding of the divine will, and for the end of evil. The work of spreading the prayer throughout the world and of organizing this world day of prayer was done entirely by volunteers.

Today, the "Great Invocation," as it is called, has been translated into 48 languages for use in more than 60 countries by people of all faiths. It has been printed locally in 32 countries. Millions of copies of the prayer have been distributed throughout the world, nearly two million through the New York Headquarters alone. It is being

broadcast over radio stations in four continents, and is used by church and inter-faith groups, educational and other institutions and organizations.

This World Invocation Day is a climactic event for all individuals and groups who have read or heard the prayer and who believe that only a world united spiritually can successfully cope with the present crisis in human affairs.

The Prayer or Invocation to be repeated on June 8th is:

From the point of Light within the
Mind of God

Let light stream forth into the minds
of men.

Let Light descend on Earth.

From the point of Love within the
Heart of God

Let love stream forth into the hearts
of men.

May Christ return to Earth.

From the centre where the Will of
God is known

Let purpose guide the little wills of
men—

The purpose which the Master knows
and serves.

From the centre which we call the
race of men

Let the Plan of Love and Light work
out.

And may it seal the door where evil
dwells.

Let Light and Love and Power re-
store the Plan on Earth.

THEODORE ROOSEVELT ON THE PUBLIC VS. PAROCHIAL SCHOOLS

"There is but one point in reference to which any feelings of alarm are in the smallest degree justifiable—this is the public school system. We could suffer no national calamity more far-reaching in its effects than would be implied in the abandonment of our system of nonsectarian schools; and it is a very unfortunate thing for any man, or body of men, to be identified with opposition thereto. But it must be borne in mind that hostility to the public schools is not really a question of sects at all; it is merely an illustration of the survival or importation here of the utterly un-American and thoroughly Old-World idea of the subordination of the layman to the priest. Not a few Protestant clergymen oppose our public schools on the one hand, and an ever-increasing number of Catholic laymen support them on the other. . . .

"The fight is not one between creeds; it is an issue between intelligent American laymen of every faith, on the one hand, and ambitious, foolish, or misguided supporters of a worn-out system

of clerical government on the other—these supporters including Episcopalians and Presbyterians as well as Catholics. Our public school system is here to stay; it cannot be overturned; whenever hurt, even, it is only at the much greater cost of the person hurting it. The boy brought up in a parochial school is not only less qualified to be a good American citizen, but he is also at a distinct disadvantage in the race of life, compared to the boy brought up in the public schools."

Here we have it pretty well set forth by a great American that the theory of the entire work of education being the exclusive function of the Church is but a following up of the old mediaeval papal dogma that the Church is the prime, supreme, and all-embracing source of authority; that the offices of the State are subordinate to and dependent upon the supreme will of the Church, and that all functions, religious, civil and social, must be administered under its direction and dictation.

For the proper discharge of the function of American citizenship under the federal and state constitutions there must be an American educational system administered by Americans who have an understanding of the age-long fight to attain American freedoms through the muck and mire of ecclesiasticism, and who love those freedoms because of that fact and that understanding.

We have no convictions that adherents of the so-called National Council for Education, such as Allen A. Zoll, could qualify to teach in or support the public schools.

E. R.

SECRETARY FOR PEKING BODIES

For the benefit of the Brethren whose membership is with the Scottish Rite Bodies that formerly existed in Peking, China, we wish to state that, due to the transfer to Africa of Brother Morris B. DePass, 33°, communications concerning these Bodies should be sent to

Raymond B. Blakney, 32°,
President, Olivet College,
Olivet, Michigan.

Brother Blakney has assumed the duties of Secretary in the United States of the Peking Bodies.

A library is a tower of learning—books are the steps leading upward. The view halfway up is better than the view at the base, and it becomes clearer and broader the higher up we climb.—*The Masonic Bookshelf.*

We cannot have too much social security without begetting national insecurity.—*Erwin Luedke.*

PRESIDENT CONANT OF HARVARD DEPLORES DUAL SCHOOL SYSTEM

EARLY in April, Dr. James B. Conant, president of Harvard University, told the delegates attending the conference of the American Association of School Administrators meeting in Boston, Mass. (an organization that is a department of the National Education Association), that this country is developing a dual system of education which is harmful to American democracy.

President Conant declared that the dual system of education, now growing in this country, was endangering the American principle of a single public school system. He declared that a dual system of schools with tax money going, in some form, to private schools would be harmful to our democratic traditions. He asserted that some critics of the public schools are not honest in their attacks—they want to weaken public school education and sponsor privately controlled schools. He said that hostile critics of the public schools in the United States should be made to "show their colors."

Continuing, Doctor Conant said: "We do not have and have never had an established church. To my mind, our schools should serve all creeds. The greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity. Therefore, to use taxpayers' money to assist such a move is, for me, to suggest that American society use its own hands to destroy itself."

The speaker deplored the fact that, in the last two decades, there have been established in certain urban areas private high schools, while formerly a public high school served all the youth of a town or city. He stated that, in terms of numbers involved, the dual character of the present system may seem small as 92 per cent of secondary school students are in public high schools. However, he pointed out, in terms of a stratification of society on economic and religious lines, the duality is noticeable. He observed that a society that wanted to perpetuate class distinction based on hereditary status would require, in fact demand, a dual system of schools. He asserted that "a dual system serves and helps to maintain group cleavages; the absence of a dual system does the reverse."

There are three school systems in this country: the public schools; the parochial church schools, mostly Roman Catholic; and private schools, mostly for the sons and daughters of the economically well-to-do and the socially

elite. Statistics show that there are about 30,000,000 children and youths attending elementary and secondary schools. Of this number, 26,000,000 are in public schools, 3,500,000 in parochial schools, and 500,000 in private schools.

As was to be expected, the Roman Catholic hierarchy lost no time in making a reply to the illuminating address of President Conant which pointed out with inspiring clarity the devastating effects of the Roman Catholic parochial school system on the unity of American life.

For a change, the hierarchy this time picked as its spokesman, not Cardinal Spellman, but Most Rev. Richard J. Cushing, Archbishop of Boston. Possibly he was selected because the American Association of School Administrators was meeting in Boston and, further, because the attack on the parochial schools was made by the President of Harvard, which institution is located in Cambridge, Mass., just across the Charles River.

Archbishop Cushing devoted his Easter sermon to trying to extol the parochial schools. He said, as quoted in *The New York Times* of April 14, 1952: "We declare war on no one's schools." Surely, the archbishop does not believe that either his listeners or the millions of newspaper readers really swallowed that, when they all know, or certainly ought to know, that for more than one hundred years the Roman Catholic Church has been leaving no stone unturned to vilify the public schools of the United States.

The archbishop wanted to know if President Conant thought Harvard and other private universities should be turned over to the state to be run as "citizens' colleges." Of course, as the archbishop well knows, the question of a dual school system and privately owned colleges is totally different. Besides, there are great state universities which are eminent in their service to the public.

The same archbishop was quoted as saying that "in an age of socialism, the threat to independent schools is a powerful part of the total threat to freedom of every kind—and when these schools are also religious schools, it is part of the threat to our faith."

Whence comes the threat to our freedom today? It is from the ecclesiastical totalitarian power that is the combined Vatican City State and the Holy See bent on world control of the world mind through world control of education for the purpose of world domina-

tion by Rome.

It was in November, 1951, that the present pope, Pius XII, had the effrontery to direct all Catholic judges the world over to follow Roman Catholic canon law if and when the civil law of their country came into conflict with the canon law. In this connection, District Judge Luis Armijo of Las Vegas, New Mexico, a Roman Catholic, commented: "I may be a [Roman] Catholic; but I'm a citizen of the United States first."

Not only is the divisive result of parochial schools one of the great dangers to American unity, but there is a still greater danger, namely, those educated in Roman Catholic institutions eventually get into influential public office and thus become able to sway American civil law into an interpretation that may put canon law above our civil law. Not all judges are as forthright as the Las Vegas judge just quoted. The Holy See and its indivisible partner, the Vatican City State, claim a "Juridic Personality" which, in simple, everyday language, means its canon law is above the civil law of every country on earth—if the Vatican Church State has the political and military power to make it stick—and in Latin countries it has that power and does not hesitate to use it.

Hence, President Conant is to be congratulated for his forthright courage in bringing the parochial school question out into the open for all to see and discuss. S. W.

CIVIL SERVICE POSITIONS

The following Civil Service examinations, with no closing date, have been announced:

Highway Engineer and Highway Bridge Engineer, annual salary of \$4,205 to \$5,940 (Grades GS-7 to GS-11); apply to the Executive Secretary, Board of U. S. Civil Service Examiners, Bureau of Public Roads, Department of Commerce, Washington 25, D. C.

Chemist, Physicist, Biologist and Biochemist in the field of Radioisotopes, annual salary of \$4,205 to \$9,600 (Grades GS-7 to GS-14); apply to The Executive Secretary, Central Board of U. S. Civil Service Examiners, Veterans Administration, Washington 25, D. C.

Radar Instructor, annual salary of \$4,205 (Grade GS-7); and *Radar Instructor* (trainee), annual salary of \$3,410 (Grade GS-5); apply to Executive Secretary, Board of U. S. Civil Service Examiners, Keesler Air Force Base, Biloxi, Mississippi.

Learn from the mistakes of others—you do not live long enough to make them all yourself.

THE LIGHT OF THE WORLD

DR. A. H. SIMMONS, 32°

105 North 10th St., Boise, Idaho

JESUS, who truly said, "I am the way, the truth and the life," brought with Him into the world more, by far, that was original and destined to modify the future history of mankind than anyone else who has ever entered it. His influence has absorbed into itself all other influences, as a mighty river pouring along the center of a continent receives tributary from a thousand hills.

Van Dyke asserts that He has lifted the trend of centuries from its hinges and has turned the course of empires.

Archimedes did not know, when he boasted, "But give me a place whereupon to rest my fulcrum and I will move the world," that Jesus Christ was that point which he believed impossible to find.

Jesus Christ has moved, yea, changed the whole world's program. Religious, political and economic life has been revolutionized by this simple Peasant of Galilee. Rights of conscience, freedom of person, and the privilege of the pursuit of happiness come from Him. Murder, violence and rapine are punished because He is a God of Justice. Intelligence and reason are supplanting ignorance and intolerance. Virtue shall come into her own and vice will be punished. Genius will triumph and brute force will cease because Christ died and lived again.

Since His time, every great man has been judged great only as he followed in the footsteps of the Master Man. Charles Martel and Cromwell are known because they fought His battles. The Harmonizer of the Universe taught Handel and Wagner the rudiments of harmony. Gladstone and Lincoln were statesmen of the first degree in that they were true to the principles enunciated by Him. Without Christ there could be no Milton or Dante. Neither Raphael nor Angelo could have been but for His inspiration. The philosophy of Descartes and of Spinoza is potent only as it coincides with the teachings of the Son of God.

Watts and Gutenberg first learned from Jesus. It was love of His righteousness that forced Luther and Savonarola to unmask falsehood. Darwin and Copernicus first learned to search the illimitable when they considered the manifestations of God's love. Wiseman and Paracelsus were taught service to the suffering by the Great Physician. Had there been no Christ we would not honor the name of William of Orange and Robert, the Bruce.

In all the ramifications of our complex modern life, Christ's character has left its impress, nay more, it has molded it and shaped it. Only a world that knows Christ can boast of the hospital, the orphanage, the asylum, the Red Cross. The beneficent influence of the church, the incentive to development of the school, the sanctity of the home are gifts of His love. Christianity has made labor honorable and raised the stature of womanhood. Christianity in education of the masses has abolished many of the curses of mankind. The victories over slavery and alcohol are two noteworthy achievements of the past century. The influence of this Man of the Ages is alone able to transform the character of the heart, the soul of a human being. Only His power to save from the degradation of sin does entirely change the life purpose of the individual and gives a new viewpoint of the responsibility of life. His love in the heart is more potent for good than all edicts and statutes. Through the centuries He has been the confidant of secrets, the comforter in sorrow and an ever-present help in time of trouble.

Jesus Christ is the leaven that is permeating the whole world. Each succeeding year His name is more respected and admired. Politics, society, the business life are conforming themselves more and more to His teachings. Tyrants and oppressors more and more are realizing the force He has unloosed in the world.

Liberty, fraternity and justice are prevailing. As well might one reach out to stay the stars in their course as to seek to destroy the influences of the Promised One. His Kingdom extends to all climes, continents and peoples.

The dynasties of the Ptolemys and Seleucidae are but memories, but His reign is from everlasting unto everlasting. Steadily, surely, this old world is forging ahead to that time when "every knee shall bow and every tongue confess that He is the Christ, the Son of the Living God."

Lordly Bourbon and selfish Hapsburg will be a byword and a hissing, but He, the King of Kings, will be the Man of the Ages. Sin and hate will be enchained, and love alone will be the portion of man. Wonderful, mighty Christ, He who is the theme of the ages, the center of the universe and the Glory of Heaven, He "in whom is no change or shadow of variableness," shall reign triumphant over the hearts of men.

FREEDOM-LOVING CHRISTIANS FACE A NEW INQUISITION

Forthrightly facing what he termed a "new inquisition," Rev. Robert C. Hunsicker told the congregation of Trinity Episcopal Church (which stands at the head of Wall Street, New York City) that this condition is threatening freedom-loving Christians. He is vicar of St. Paul's Chapel, the place of worship that George Washington attended when he was in New York.

As recorded in *The New York Times* of March 31, 1952, the vicar said: "One is expected, if in public life today, to nod assent to whatever is the current opinion, to keep his mouth shut, and perhaps to set a good example by going to church and certainly by praying for the destruction of the current enemy and for those persecuted in Central Europe.

"We would rather have in this 'Christian nation' men who keep their hands discreetly folded, their eyes equipped with blinders such as work horses used to wear, and their hearts trembling lest they offend the grand inquisitors.

"Of course, no nation can survive under traitorous leadership, but independence of mind, the honest search for new and better ways, difference from the majority are not dangerous things except to religious or political dictators and to small minds.

"A nation, no matter how great in military power, cannot command nor can it deserve respect when men of steady hand and stout heart are discouraged from national service, when a man is no longer presumed innocent until proven guilty, but branded guilty at the outset. These were the evils of the Dark Ages of long ago, of recent German and present Spanish and Russian police states today, evils we claim to be opposing."

FIVE BROTHERS MADE MASONS AT JOINT MEETING

A joint meeting of Gateway Lodge No. 175 of Warrenton, Oregon, and Harbor Lodge No. 183 of Astoria, Oregon, A.F. & A.M., was held on March 26, 1952, when five brothers—Tovio John, Henry Elmer, Waino Richard, Fred Albert and Arvid Emil Simonson—were initiated into the mysteries of Freemasonry. Fred and Arvid became members of Gateway Lodge and Tovio, Henry and Elmer became members of Harbor Lodge. The five brothers operate the Simonson Lumber Company and are well-known and highly respected citizens of this area. There are three other brothers in the family. Arvid, in addition to being initiated into the Fraternity, celebrated his birthday on that day.

"ARCHITECTS OF FREEDOM" SHOWN BY JUDGE CONDEE

HOW eager persons would be today could they turn on their television sets and see and hear the Constitutional Convention of 1787 at work in the assembly chamber of Philadelphia State House, now known as the Declaration Chamber in Independence Hall, Philadelphia, Pennsylvania. Yet that is the achievement of the Hon. Newcomb Condee, 33°, Judge of the Superior Court, Los Angeles 12, California.

He has written a two-act play entitled "Architects of Freedom, The Dramatic Story of the Constitution of the United States of America," copyrighted in 1951. It was prepared for the use of the Los Angeles Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, 929 South Hope Street, Los Angeles 15, Calif.

The program that was prepared for the presentation of this play on March 4, 6 and 8, 1952, contains this informative and important paragraph:

"The words attributed to Washington and Franklin are their own as taken from extant journals, diaries, letters and other material. This is true of many of the other characters represented, although some dramatic license was necessary to present the story within the limits of our stage. Nearly a score of historical authorities were consulted and, while some details are uncertain, it has been attempted to conform as far as possible to accepted historical fact."

Judge Condee gives credit to Judge William Rhodes Hervey, 33°, Sovereign Grand Inspector General, and Ellsworth Meyer, 33°, "for their encouragement"; to the following "for their valuable advice and research": C. Frank Stern, 33°, Arthur E. Mortimer, 33°, George W. Burch, 32°, John W. Swank, 32°, William B. McKesson, 32°, J. M. Askin, 32°; and to these "for their generosity in preparing this script": Robert H. Willison, 32°, Ray S. Smith, 32°, Earle A. Gray, 33°.

It was an exceptional group of men who met in Philadelphia to draw up our Constitution. Twenty-five of them were college graduates, 6 were college professors, 18 were army officers, more than half were lawyers, 8 were top-ranking merchants and financiers, several were big farmers, two were physicians, and two were ministers. Comments Judge Condee: "Without exception, the delegates were important men in their day. In your day most of them are only names in dusty history books." But Judge Condee and his collaborators make this galaxy of famous men parade

before our minds' eyes, and we see them as flesh and blood human beings who were attempting what most of them considered an impossible task—the formation of a national government. We see Washington, Franklin, James Wilson, James Madison, Alexander Hamilton (to name only a few), and we realize the magnitude of their accomplishment.

Paterson of New Jersey and Yates of New York appear in the play as obstructionists, and yet Judge Condee forthrightly and aptly remarks that, instead of being regarded as obstructionists, "rather, they were the anvil on which the great work was forged. Unanimity of opinion rarely leads to truth. In a free land, a man has the right to be wrong and the negative often supports the affirmative. It is only by argument and the reconciliation of divergent interests that a workable plan is evolved. The great weakness of a dictatorship is the absence of an effective opposition." He then goes on to point out that "the idea of a true federal system developed in the minds of Madison and Wilson only after the arguments of the so-called 'obstructionists' had to be answered."

The play closes with the following eloquent summary:

"These are the men who gave you your great Constitution. Do not think of it as a faded parchment in the archives in Washington. Recognize it as a living force. It is an ideal, a way of life, a pledge of honor. It is your sacred heritage! You must support it! You must protect it! You must defend it!

So surcharged is this play with the breath of intelligent patriotism that one cannot but express the hope that Judge Condee and his collaborators will give it a nation-wide audience by putting it on radio and TV. It is too valuable and important to be kept within the narrow confines of a fraternal hall, no matter how deeply appreciated by the members. It is a stroke of dramatic and historical genius that belongs to the American people as a whole.

Judge Condee stated that a small number of copies were prepared by some Brothers in the printing trade, and they will be happy to make a few available to any Scottish Rite Bodies in our Jurisdiction interested in putting on such a play. S. W.

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other one higher.—Thomas Huxley.

ONE MAN'S OPINION ON THE ATOM BOMB AND THE WEATHER

MARK W. BAUM, K.T., 32°
3628 Neosho St., St. Louis 16, Mo.

THE explosion of atom bombs in the State of Nevada the past season has definitely upset the elements and caused unusual weather conditions in the northern hemisphere.

Severe destructive storms and heavy snows have followed in the wake of the disturbed air currents. Weather forecasts have proved as uncertain as the plans of the Russians.

The Great Architect of the Universe has allowed man to split the atom, which has also proved something unearthly in its power of destruction.

The members of the great Masonic Fraternity should do everything in their power now to divert this sacred energy to useful and constructive work.

It seems that the people of the world have gone off on a tangent while groping in the dark. Before we go berserk, let us stop and think, pray, and then do something about it.

How happy every person would be on this good earth if this beautiful treasure would become a blessing to all instead of misunderstanding this Celestial Gesture.

Once a tomato was considered poisonous, but pretty enough to become known as a love apple. When we ate of it and changed our attitude toward the tomato, we found it not only beautiful but a delightful food.

We have no idea of eating atomic energy, but every right-thinking person knows that it can become a blessing.

AWFUL UNCERTAINTY OF THE FUTURE

It is a gloomy moment in history. Not in the lifetime of any man who reads this paper has there been so much grave and deep apprehension; never has the future seemed so dark and incalculable.

In France, the political cauldron seethes and bubbles with uncertainty.

England and the English Empire is being sorely tried and exhausted in a social and economic struggle, with turmoil at home and uprising of her teeming millions in her far-flung Indian Empire.

The United States is beset with racial, industrial and commercial chaos—drifting, we know not where.

Russia hangs like a storm cloud on the horizon of Europe—dark and silent. It is a solemn moment, and no man can feel indifference, which happily no man pretends to feel in the issue of events.

Of our own troubles, no man can see the end.—Harper's Magazine, October 10, 1847.

TAXING CALIFORNIA PAROCHIAL OR PRIVATE SCHOOLS

IT IS generally conceded that the theory of all just taxation is that of reciprocal service. In his "*Law of Taxation*," Judge Cooley (p. 14) stated: "The protection of the government being the consideration for which taxes are demanded, all parties who receive or are entitled to that protection may be called upon to render the equivalent." And we find in the Constitution of the State of Massachusetts this provision: "Each individual of the society has a right to be protected by it in the enjoyment of his life, liberty, and property, according to standing laws. He is obliged, consequently, to contribute his share to the expense of the protection." This theory applies to private and parochial schools and, in fact, to all corporations and institutions, as well as the individual. Since this is true, they all come within the rightful scope of the taxing power of municipalities and states.

Of course, the acknowledged principle of equitable distribution of taxes among all parties, toward the expense of government, is a plain principle of equity. If there be an exemption from the burden of taxation, sound and adequate reason must be shown. It is hardly to be found in private or parochial schools, for both the theory of taxation and the rule of distribution apply to them on the basis, at least, of the valuation of their properties. The heads of these institutions cannot rest their case on the fact that they are religious in their ends and purposes. To allow this as grounds for special privileges or immunities would be theoretically and practically to ignore the evil experiences of society and nations and adopt the idea of union of Church and State.

Considering this point further, it is obvious that the evident effect of exemption of parochial schools is to reduce the basis of taxation by the amount of the value of the property exempted, which would require an increase of rates on all tax-paying property. Such an exemption would be an indirect appropriation to such religious institutions and, in reality, a subsidy for their support at the expense of the general public.

In the language of the late Samuel T. Spear, D.D.: "What is thus granted to them by not being collected from them is a gift for which the state reimburses itself by charging the amount to non-exempted property, in the form of an increased tax. It is as really a gift as would be the same amount if directly

appropriated from the public treasury. What is taken off from [such] church property is transferred to other property not by the voluntary action of the taxpayer, but by the compulsion of law. . . . Every person who pays a dollar of taxes pays a certain proportion toward the fund that must be raised to make the state good for the loss of revenue occasioned by the exemption of church property."

The Roman Catholic parochial school interests hold that there is a reciprocal service, or benefits, accruing to the state by the exemption of their institutions from taxation. These accrual benefits are of two kinds, they assert: (1) the state is saved the amount the church expends to build, maintain and operate equivalent public schools; (2) the improvement and elevation of moral character of the pupils who attend their schools.

No state was ever benefited by the operation of Roman Catholic schools. The reader has but to consider the conditions in such countries as Spain, Portugal and the South American countries where the education of the youth is 100 per cent in the control of the Roman Church, and then reflect upon the social and political conditions that obtain in Protestant countries where public schools, such as we have in the United States, flourish. Ah! But he does not need to consider the conditions and morals of the people in the above-named Roman Catholic countries. Let him study the criminal annals of this country and he will find that, although the Roman Catholics embrace but one-sixth of the population of the United States, more than half of our criminals were reared and educated in that faith.

Our country can never benefit from the operation of Roman Catholic schools for the reason above pointed out and, for this fact, the Roman Catholic Church is a theocracy, a foreign sovereignty, avowedly determined to Catholicize the world. All of its traditions and doctrines are opposed to the principles upon which the founding fathers established our government.

But how long does the reader expect these principles to survive as a mode of government in the United States if the growth of Roman Catholic schools continues at the present rate? They will cease in proportion to the increased number of pupils educated in Roman Catholic schools. Why is this true? Because every Romanist is presumed to follow the teachings of the Roman Church, whether he is a day laborer, a

merchant, a banker, a judge, or a legislator. Through marriage or otherwise, the influence of the Romanists reaches Protestants and others in every walk of life.

Moreover, the first allegiance of a Romanist is to his church regardless of what his social position may be. If this were not true, there would be little need for the Roman Church to build its schools; so, while there are some dollars saved the taxpayers at the present time, the loss of their liberties is keeping pace with the number of pupils being graduated at these schools. And the day is not far distant, if Protestants and others, including many Roman Catholics, are not alerted to this danger, when the Romanists will demand and get money appropriated not only to sustain their schools but their churches. Then the wisdom of the founding fathers in establishing the Bill of Rights and the interpretation thereof by the U. S. Supreme Court in the recent cases brought in New Jersey and Illinois will have been in vain. The fortress of our liberties will have been captured by its worst and oldest enemy; and our social structure will have reverted to the status existing in the medieval period of Europe, a period of squalor, ignorance, hunger and feudalism now existing in the Roman Catholic countries.

E. R.

VIRGINIA RESCINDED ACTION FAVORING WORLD FEDERATION

On February 15, 1952, the Virginia House of Delegates rescinded its eight-year-old resolution favoring a United World Federation, and the Senate had taken similar action by a resolution a week or so earlier. In the House of Delegates the resolution was sponsored by Delegate J. Maynard Magruder, and in the Senate by Senator Frank S. Richeson.

The rescinding action was urged by the Daughters of the American Revolution, the Sons of the American Revolution, the Gold Star Wives, the National Sojourners, and the Veterans of Foreign Wars. Five states—Arkansas, North Carolina, Connecticut, Utah and Washington—are the only states out of twenty-two which have not yet repudiated resolutions favoring a federated world government.

Each of us has in his heart a little try square called a conscience, by which to test each thought and word and deed, and determine whether it is true or false. By as much as a man honestly applies that test to his own heart, and his relations with his fellows, by so much will his life be happy, stable and true.—*Masonic Historiology*.

HISTORIC TICONDEROGA STILL PLACE OF MUCH SCENIC BEAUTY

EVERY adult, it is safe to say, remembers the story of Ethan Allen and the Green Mountain Boys and how they captured Fort Ticonderoga. Yet how many of them could tell you off-hand the origin of the word?

The Fort Ticonderoga Association, One Wall Street, New York 5, N. Y., has issued a two-page mimeograph story of this historic Fort and the gorgeous scenery of the surrounding country.

The word *Ticonderoga* is from an Indian word meaning "place between two waters." For strategic military reasons, it was located by its original French builders on a peninsula jutting out into Lake Champlain so that it could control the Lake Champlain, Lake George, Hudson River route from Canada to New York (once called by the Indians "the Old Warpath of the Nations"). Ticonderoga is situated about 100 miles north of Albany, N. Y. Had it been selected for scenic instead of military purposes it could not have been more appropriately located.

In 1755, when the French and British commenced their struggle for empire on this continent, the French seized this important land passage between the two lakes. A year later the French decided to build a fort there. For two years 2,000 men worked on it. When it was finished the French called it Fort Carillon, meaning "a place of chimes." This was due to the sound of the falls that empty from Lake George into Lake Champlain.

With Boston all excitement in 1775, colonists were mindful that war might not be far away and, if such proved to be the case, Ticonderoga would prove of practical value. The Colony of Connecticut authorized Colonel Benedict Arnold to raise a force to take the fort. About the same time Ethan Allen had the same idea. He and Arnold met and, after Allen's followers refused to serve under Arnold, a joint command was established. A meeting place was agreed upon on the east side of Lake Champlain. Shortly before daybreak only 83 men had been able to cross the lake due to a shortage of boats. Believing that delay would mean failure, Allen led his men against the fort. The British were asleep and thus caught unawares. They demanded to know by what authority Allen insisted on their surrender. "In the name of the great Jehovah and the Continental Congress" was the answer that was to give Allen everlasting fame.

The restoration of Fort Ticonderoga was undertaken by Stephen H. P. Pell

as a labor of love more than fifty years ago. In 1909 the Fort Ticonderoga Museum was opened. Official visitors were President William Howard Taft and Governors Charles Evans Hughes of New York and G. H. Prouty of Vermont. Today there is also a Library housing a collection of rare manuscripts and books. This is the joint effort of John H. G. Pell, son of the founder and the museum's present director, and Eleanor S. Murray, Curator and General Manager of a military museum, a post unique among American women.

Records show that it was from the battlements of Fort Ticonderoga came the cannon that helped drive the British from Boston in 1776. At General George Washington's request, Colonel Henry Knox hauled these cannon through the deep snow and bitter cold of a New England winter.

Heroic figures have been linked with the history of Fort Ticonderoga, among them Generals Schuyler, Burgoyne and St. Clair, and Colonel John Brown. In 1776, a fleet under the command of Benedict Arnold used Ticonderoga as a base from which to fight the first lake action in the history of the American Navy. General George Washington honored the fort with a visit in 1783. The current year of 1952 marks the 177th anniversary of Ethan Allen's capture of Fort Ticonderoga.

Of the foregoing persons named in this article, the following were Masons: Ethan Allen, Generals Schuyler and St. Clair, Colonel (later General) Knox, and President Taft. S. W.

PUBLIC SCHOOLS WEEK AGAIN STIMULATES CALIFORNIANS

To a mere onlooker it may seem merely casual and routine to announce that California is going to observe Public Schools Week from April 28th to May 2nd, inclusive, because California has been observing Public Schools Week for thirty-three years.

Public Schools Week in California was inaugurated by the Grand Lodge, Ancient Free and Accepted Masons, of that state. The purpose was to impress upon the citizens of California the vital part that our public schools play in maintaining our principles and standards of thinking, speaking, conduct and economic scale of living.

While it is true that the Masons started Public Schools Week, it is not correct to say that it is a Masonic celebration, in fact, the Grand Lodge Committee on its literature sent to each Ma-

sonic Lodge in the state specifically warns against any member making any such claim. It is a strictly community affair and has been that for many years. The Masons were responsible for getting it started thirty odd years ago and have sponsored it ever since, but in each town and city where it is observed, it is a community affair.

For one thing, Public Schools Week makes the general public, as well as the parents of children now in the public schools, conscious of what a debt the public owes to the public schools. Jefferson and Madison realized that a republic or democracy or a combination of both cannot properly and efficiently function unless there is an intelligent and informed citizenry to back up the officeholders who do the work of and in government, and that presupposes a public school system to prepare each succeeding generation to fulfill its duties as citizens when they become grownups and adults intellectually as well as physically. California has been putting these ideas successfully into practice for almost a century. S. W.

MAN'S DOWNFALL IS DUE TO HIS OWN FOLLY

H. R. FISHER, P.M., K.T., 32°

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IT IS sad but true. The condition we are in is very humiliating, because there is no justification for it. We must ask ourselves: Are we guilty of creating these conditions? If so, in what way? The reply is, we have allowed the material impulses to lead us astray, to the extent that we have lost all sense of moral and spiritual values. We have lost contact with God by pursuing material things, which have no value in God's sight. He has made us a great nation. By losing contact with God, we have lost His leadership and have become derelict on life's sea of illusions without a rudder to guide our course.

Have we not legalized the very agencies that have produced the evils that have demoralized mankind and have deprived them of spirit and confidence? Behold what havoc has been wrought by man's devilish devices! We are now reaping an abundant harvest of crime and corruption from the seed sown in the past.

May the Merciful God have mercy upon the guilty, and bless those who are struggling to regain honor and dignity, which we have lost by indifference toward God and His laws which He provided for our guidance. With an humble and contrite heart we acknowledge our unworthiness, most gracious God. We ask Thy forgiveness for our disobedience in breaking Thy laws which Thou hast established.

STATE DEPARTMENT ASKS FOR FUNDS FOR VATICAN MISSION

THE United Press, on March 25, 1952, reported that George W. Perkins, Assistant Secretary of State for European Affairs, testified before a closed session of the House of Representatives that a \$70,000 appropriation would be needed to cover the salaries of six United States and four local jobholders, "and for the official residence expenses of a small mission," at Rome.

This was a presumptuous request and rather Jesuitical. It was tantamount to saying that it was assured the President would ignore the sentiment of the majority of the people against sending an ambassador to the Vatican Papal State, and that the Senate, equally indifferent to this sentiment, would approve such an appointment.

Thanks to the report of the United Press, thousands of telegrams to members of Congress immediately hit the wires opposing any such appropriation. Efforts, by a vote of 20 to 17 in committee, blocked the appropriation. But this was pretty close, which shows that the Vatican forces in this country are bold indeed and the opponents to such an appointment must acknowledge this fact with full force and remain alerted. Later, the House, by a teller vote of 153 to 82, eliminated this item from the bill.

The State Department tried to make it appear that this provision for maintenance of a "small mission" at the Vatican in the appropriation bill for the Department of State was an error. This does not click in the minds of close observers. Why did the department make this request, and why should the Appropriations Committee have been a party to such a procedure by holding a closed session on it? And, after all, why was the vote so close in committee?

While the country owes much to the United Press for its report of this apparent game of shenanigans, it also owes much to the news release of Protestants and Other Americans United for Separation of Church and State for its quick and determined opposition to such an appropriation.

On March 27th, Dr. Glenn L. Archer, Executive Director of this organization, issued the following release to the press, and kept behind it through his friends in Congress.

"Not one penny of U. S. taxpayers' money should be appropriated for the maintenance of any kind of U. S. diplomatic relations with the Vatican, House Appropriations Committee Chairman Clarence D. Cannon (D., Mo.) was told yesterday in a telegram from Glenn

L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State (POAU). George W. Perkins, Assistant Secretary of State for European Affairs, was reported by United Press on March 25th as having testified before a closed session of the House Committee that a \$70,000 appropriation would be needed to cover the salaries of six United States and four local jobholders, 'and for the official residence expenses of a small mission.'

"The text of Doctor Archer's telegram to Chairman Cannon follows:

"Overwhelming outcry of American people against U. S. diplomatic relations with Vatican leaves no room for doubt that current State Department request for \$70,000 for this purpose should be denied. This country's whole history, tradition, constitutional principle and sentiment of the people demand that not one penny of U. S. taxpayers' money should be appropriated for government recognition of any church, even though it may pretend to be a state. No matter what the 'level' of recognition—whether by means of ambassador, minister, or personal representative of the President—POAU and all believers in religious liberty will oppose all efforts to 'compromise' our heritage."

E. R.

PUBLIC SCHOOLS NOT GODLESS COLUMBIA PROFESSOR STATES

FOR the past several years, especially since the end of World War II, there have been many attacks made on the public schools. The purpose was far from helpful in many cases. Powerful ecclesiastical and economic groups were behind these attacks. They were and are supplied with an abundance of money to finance their activities.

This is not written to object to constructive criticism made by those who have carefully studied a given question and honestly mean to be helpful. It is directed at those whose aim, on the one hand, is so to weaken as ultimately to destroy the public schools in order that a Roman Catholic culture pattern may be imposed on the entire United States. The other is by those who have set up a nation-wide propaganda that the Three R's (reading, writing and arithmetic) are not being taught as they were in grandfather's day. True, they are not. We are living in a world far different from that of grandfather and great-grandfather. But there is an abundance of evidence to show that the Three R's are not only being taught as

well as they ever were, but, in most cases, are being taught very much better than ever before.

In Boston, during the first week in April, the American Association of School Administrators (a department of the National Education Association) held an inspiring series of meetings and round-table discussions. There were upward of 5,000 school superintendents, teachers and other educators who took part in or listened to the discussions. James B. Conant, President of Harvard University, delivered the major address, deploring the dual school system.

Another timely address was by Dr. John K. Norton, Professor of Education, Teachers College, Columbia University. He is also a member of the school administrators' Educational Policies Commission. Doctor Norton stated that the public schools had already been seriously weakened because of the demand made by parochial schools for financial support. He pointed out (for which there is abundant documentary evidence) that the Roman Catholic hierarchy has made false accusations against the public schools, calling them "godless." He said that the issue of the Roman Catholic parochial schools has been soft-pedaled long enough and that the time has come when the question must be brought out into the open and forthrightly discussed so that the public can decide whether it is to have a common system of nonsectarian education. He argued, with convincing logic, that weakening the public schools and strengthening the parochial schools would bring about cleavages and divisions in our country that would continue to have serious consequences to our democratic society.

This Boston meeting went even further than the one last year in San Francisco in arousing the delegates and the public to the dangers of "dishonest" attacks on the public schools. S. W.

NINETEEN MEMBERS OF CRUM FAMILY IN BEARD LODGE, INDIANA

When Max Crum was raised to the Sublime Degree of Master Mason in Beard Lodge No. 641, F. & A.M., Clinton County, Indiana, on February 9, 1952, all the members of the degree team were relatives by the name of Crum. Three of his brothers, Wayne, Richard and Edwin, filled the offices of Master, Senior Warden and Junior Warden, respectively. His father, Earl Crum, was one of the Ruffians, and other relatives filled the other positions. The father is the oldest living member of the family and Max is the youngest. There are nineteen members of Beard Lodge who are named Crum.

"HANDS OFF THE WALL"

HENRY C. CLAUSEN, 32°, K.C.C.H.
315 Montgomery St., San Francisco, Calif.

Part I

[EDITORIAL NOTE: This address, given January 24, 1952, by an eminent lawyer before the Commonwealth Club of California, Section on Governmental Finance, is of great importance to the State of California and other states which have not yet awakened to the very grave need of taxing the property of religious and private schools. He applies fundamental principles advanced by Madison and Jefferson and the First and Fourteenth Amendments which were applied by the United States Supreme Court in the *Everson* case in New Jersey and in the *McColum* case in Illinois, on the question of taxation on such schools.

Society is only made possible by law, and "the supremacy of the law is the foundation upon which our institutions rest." (*Northern Securities Company vs. U. S.*, 193 U. S. 350.)

If a rule of law is settled, the courts cannot disregard it because they consider it unjust. (*Childress vs. Emory*, 8 Wheaton 672.) It would have been well if the framers and supporters of Assembly Bill 3383 in California had followed this principle applicable to courts.—E. R.]

THE subject of our discussion is Assembly Bill 3383, now Chapter 242 of the 1951 Statutes of California, which in the main would amend the existing tax exemption laws so as to exempt from taxation the property of religious and nonprofit schools of less than collegiate grade. The people of California will be given an opportunity soon to express their vote thereon by reason of a referendum.

A suitable text for this audience, on this question and at this time, might well be the wise words of President William McKinley: "Our differences are politics . . . our agreements are principles."

I propose thus to treat the subject, stressing the agreed principles. These are basic—a part of our American form of government—vital to the welfare of our nation.

For example, it was Thomas Jefferson, writing to a friend, who long ago first gave us the striking phrase as to the "wall of separation between Church and State." And in his preamble to the Virginia Bill for Religious Liberty, Jefferson knew the experience of history when he said:

"To compel a man to furnish contributions of money for the propagation of [religious] opinion which he disbelieves, is sinful and tyrannical."

James Madison, in his historic "Memorial and Remonstrance," said of a proposal to tax for religious purposes:

"The same authority which may force a citizen to contribute threepence . . . may force him to contribute to any other

[religious] establishment. . . . Distant as it may be, in its present form, from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of Intolerance."

Thus the framers of our Constitution drew on the wisdom of the ages when they bolted and riveted down the basic proposition that in America there should be complete separation of Church and State. The First Article of the Bill of Rights, being the First Amendment of the Constitution, provides that Congress shall "make no law respecting the establishment of religion." The Fourteenth Amendment makes this prohibition applicable to the states.

Our United States Supreme Court has consistently so defined the rights and duties of Church and of State in respect to matters of education. The most recent case (*Illinois Ex rel. McCollum v. Board of Education*, 333 U. S. 203; 92 L. Ed. 649) held invalid a "released time" arrangement as a violation of the Constitutional principle of separation of Church and State. Earlier in 1947 (*Everson v. Board of Education*, 330 U. S. 1, 91 L. Ed. 711), the Court held valid a bus arrangement for school children, but the Court as a whole reiterated the Constitutional prohibition. Four of the Justices also had this to say:

"Two great drives are constantly in motion to abridge, in the name of education, the complete division of religion and civil authority which our forefathers made. One is to introduce religious education into the public schools; the other, to obtain public funds for the aid and support of various private religious schools."

There is, therefore, a firm and sound historical foundation for the principles applicable to our discussion.

This is all the more clear when the proposed law, now up for examination, is put into its proper setting and color. For then we are constrained to ask: Is the present proposal one of the "great drives constantly in motion to abridge, in the name of education, the complete division of religious and civil authority which our forefathers made"? Is this proposed law an attempt "to obtain public funds for the aid and support of various private religious schools"?

A cool appraisal of this hot tax question may be made from these three

viewpoints:

Does the proposed law offend the established policy of the people of California against tax exemptions for such schools?

Is the proposed law wrong in light of Constitutional principles?

Will the proposed law result in unfair tax increases?

The proposed law offends the established policy of the people of California against tax exemption for such schools. As early as 1849 the people of this state, by Section 13, Article XI, of the California Constitution, forbade the Legislature from passing any law which would exempt from taxation property of religious corporations. See *People v. McCreery*, 34 Cal. 432, in which our State Supreme Court so held.

In 1855 our State Legislature, in the so-called Ashley Bill, banned the payment of public moneys to church schools wherein sectarian or religious doctrines were taught.

Our California Constitution of 1879 provided, in Article IX, Section 8, that: "No public money shall ever be appropriated for the support of any sectarian or denominational school."

And in Article IV, Section 30, that: "Neither the Legislature, nor any county, city and county, township, school district, or other municipal corporation, shall ever make an appropriation, or pay from any public fund whatever, or grant anything to or in aid of any religious sect, church, creed, or sectarian purpose, or help to support or sustain any school, college, university, hospital, or other institution controlled by any religious creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the state, or any city, county, town, or other municipal corporation for any religious creed, church, or sectarian purpose whatever; . . ."

In 1926, at a state general election, the people by a two-to-one vote defeated an attempt to get tax exemption for such schools. This was proposed Constitutional Amendment 27.

In 1933 the people of this state by a vote of about eight to five defeated a similar proposed Constitutional Amendment.

In 1944 our State Constitution was amended by adding Article XIII, Section 1c, which enabled the Legislature to exempt from taxation property used for religious, hospital and charitable purposes.

This was with the understanding that this would not be construed as exempting schools of less than collegiate grade, the very thing now proposed. The Speaker of the Assembly and the Speaker *Pro Tem.* of the Assembly

stated in the official voters' handbook of that year:

"Schools other than colleges will not be exempt under this amendment because the Legislature expressly eliminated the term 'educational'."

And the law implementing the Constitutional Amendment contained this express prohibition in order to eliminate any "joker" interpretation of educational institutions as being charitable:

"This section shall not be construed to enlarge the college exemption, or to extend the exemption to property held by or used as an educational institution of less than collegiate grade."

It is, therefore, clear that the settled policy of the people of the State of California, expressed time and time again, was against exemption from taxation for schools of the type now under consideration.

This is even more clear when we look at the legislative history of the present law.

The bill was not introduced in the first session, or in the recess between the first and second sessions, with ample opportunity for consideration and debate and study before presentation. Rather, it was introduced in the second session—was coauthored by 58 out of 80 Assemblymen.

The Assembly then passed the measure without any dissenting votes. This clearly indicates a great deal of "back room" vote getting and "secret lobbying." The bill was passed to the Senate. Interested persons then became aware of the measure and requested an opportunity to be heard. They were told a hearing would be held April 27th. But the hearing date then was advanced to April 20th. Thereby, many of those who desired to present arguments against the proposal were unable to do this. So that finally, in all, from the time the measure was introduced in the Assembly until it was voted out by the Senate, there elapsed only twelve legislative days.

In early May, steps were taken by the opponents of the measure for a referendum title, and the referendum was set in motion. But, despite the referendum then under way, two tricky attempts were made to slip through the Legislature bills similar to the one already passed. Two pending bills were so amended as to be almost word for word with Assembly Bill 3383. They also were put through the Legislature and presented to the Governor for signature. But, when they came before the Governor, he called attention to the referendum then under way, vetoed the one, and pocket-vetoed the other.

We are constrained to the conclusion that this was indecent haste. The de-

nial of ample opportunity to be heard could only result in a failure to examine the law on the merits. This is all the more wrong in view of the voting record of the people of this state on similar attempts in the past, telling all and sundry not to lay hands in California on the wall of separation between Church and State.

Significantly, also, in the referendum conducted from May to September in 1951, the people of California by signatures of 326,010 expressed a wish to examine the law on the merits. Of these, the Secretary of State certified 241,271, or 51,467 more than required.

It would seem clear, therefore, that the California electorate has always recognized any such proposal for what it was; i.e., one of the "great drives constantly in motion to abridge, in the name of education, the complete division of religious and civil authority which our forefathers made." They have seen through the proposals as attempts "to obtain public funds for the aid and support of various private religious schools." They were well aware that both avenues to which these two "great drives" "constantly in motion" were directed should be considered closed by our Constitution, and blocked by the wall of separation between Church and State. They have emphatically said in the past, "Hands off the wall." They knew in the past, and we hope they will know again now, that it is up to them to see that this wall of separation is not corroded.

(To be continued)

ROY E. LARSEN DEMOLISHES ATTACKS ON PUBLIC SCHOOLS

THE American Association of School Administrators (a department of the National Education Association) met in Boston, Mass., the first part of April and some of its proceedings will be found recorded in other parts of this issue. It was fortunate in having, for one of its speakers, Mr. Roy E. Larsen, president of *Time Magazine* and chairman of the National Citizens Commission for Public Schools.

Mr. Larsen took up the frontal attacks that have been and are being made on the public schools. He discussed in detail the notorious case in Scarsdale, N. Y., where a Committee of Ten has been engaged in alleging "subversive" practices in the public school system. He said that this was evidence that a fanatical minority can disrupt a community and damage the public schools. But he emphasized that there is a growing awareness over the entire country of the citizens' responsibility toward their public schools, and there is clearly noticeable a growing

interest in the affairs of the public school.

Protestants and other Americans have a big stake in the welfare of the public schools, and they should keep in touch with the National Citizens Commission for Public Schools, whose address is 2 West 45th St., New York 36, N. Y.

Another forthright speaker at the Boston convention was Prof. Robert R. Sears, director of the Harvard Laboratory of Human Development. He brought the important news that it has become increasingly clear during the last two years that these attacks on our public schools were started by "hirelings." They are paid, he said, by organizations whose motives are suspect. They are, unfortunately, able to arouse the unthinking and emotional element in a community and thus make a great deal of noise way beyond their claims to merit, which are almost always ill-founded and false.

Dr. Earl J. McGrath, United States Commissioner of Education, presented some statistics that must cause one serious thought. He said that by 1957-1958 this country will need an additional 600,000 classrooms. The breakdown of this figure means 220,000 to meet the increased school enrollment, 120,000 for replacement of obsolete buildings, 260,000 to take up the backlog that has been accumulating over the years.

This program will cost \$10,000,000,000, said the U. S. Commissioner of Education. The states will be able to pay just half of that amount. This means, explained Doctor McGrath, that the Federal Government must stand ready to spend \$5,000,000,000 within the next six years for school construction. He pointed out that, unless school construction is undertaken to make such a program a reality, dire results are going to befall our public schools. There will not be enough room for the children and, as a result, double and even triple sessions will be necessary.

S. W.

Despite the fact that we, as a people, have executed commendable deeds, we are still far from being as good as we should and could be. There are many lesions and infections in our body politic that need cleansing and healing. Official grafting, illegal or unhealthy combinations of wealth and power, class legislation, pressure groups, machine politics, organized crime and juvenile delinquency, all these can be traced to a moral and a spiritual weakness that permits selfishness to place individual or group interests first.—*R. A. Stillbaugh, Editor, Masonic Chronicler.*

VATICAN BROADCASTS AN ALLEGED LINCOLN LETTER

THE Vatican is still determined to force the United States to appoint an ambassador to the Holy See and not merely to the Vatican City State. In a radio broadcast, using all seven of its different language broadcasting facilities, it was stated that April 7th is the ninetieth anniversary of Abraham Lincoln's appointment of the first United States diplomat to the Papacy. *The New York Times*, in a United Press dispatch, stated that the Lincoln letter was published in the twenty-fifth volume of the "American Catholic Historical Researches."

The letter attributed to Lincoln was stated to be as follows:

"I hereby authorize the Secretary of State to put the stamp of the United States on the envelope of a letter which appoints Mr. Alexander W. Randall Residing Minister to His Holiness Pope Pius IX, dated today and signed by me. (Signed) Abraham Lincoln, April 7, 1862."

The period of diplomatic relations, not with the Roman Catholic Church but with the Papal States, covered the years from 1848 to 1867. The Papal States covered some 16,000 square miles and had a population in excess of 3,000,000. Our relations with that country were exclusively with commercial matters. One of the best source book materials on the subject is the volume prepared by Francis Stock and entitled *United States Ministers to the Papal States*, which was published in 1933 by the Catholic University Press, Washington, D. C.

It should be carefully noted that the foregoing letter attributed to Lincoln contains the phraseology "a letter which appoints . . . Residing Minister to His Holiness, Pope Pius IX."

President Lincoln was a lawyer of no mean ability, while his Secretary of State, William H. Seward, was regarded as one of the top-flight lawyers of that era. Is it likely that they would have accredited their "Minister Resident" to "His Holiness" instead of to the "Papal States" in view of the fact that the only purpose of any representation was commercial? Every representative we sent to the Papal States was given the following instructions: (1) There can be no connection whatever with the pope as head of the Catholic Church; (2) The government of the United States "possesses no power whatever over the question of religion"; (3) "Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the papal govern-

ment, and the extension of commerce between the two countries"; (4) "You will carefully avoid even the appearances of interfering in ecclesiastical questions, whether these relate to the United States or any other portion of the world"; (5) Inform the pope in regard to these instructions so that there may be "no mistake or misunderstanding on this subject"; (6) The new interest in the United States in the papal states is due to the promise of the pope to institute reforms in his civil domains by granting the people a constitution, greater freedom of the press, creating a national guard, releasing political prisoners, and introducing internal improvements; (7) "Our direct relations with the papal states can only be of a commercial character."

That informative and courageous journal of comment on religion, education and politics, *The Churchman* (published at 425 Fourth Ave., New York 16, N.Y.), in its issues of January 15 and February 1, 1952, published an article, "Lest We Forget" by Rev. Dr. Conrad Henry Moehlman. It is a brilliant summary of the history of the United States-Vatican relations. In response to popular demand it has been reprinted in pamphlet form. (Single copies 15 cents; special price on quantity lots.) Doctor Moehlman, an outstanding authority on Church History and the author of a shelf full of books, states:

"The most conspicuous mistake made in 1848 was due to the fact that many Americans then as today did not know that the pope is 'two-in-one': a temporal ruler and the infallible head of the Roman Catholic Church, that these two functions are seldom separable, that the actual control of the Catholic Church is in the College of Cardinals. . . ."

Doctor Moehlman points out, "The correspondence between our State Department and the Ministers Resident between 1848 and 1867 does not once refer to the crux of the situation created by Mr. Truman's nomination of an ambassador to the Vatican, namely, the constitutional question." He then explains that this involves the claim of the papacy to be a "juridical personality," which means that it is not subject to American Law. He calls attention to the fact that the best brief article on the subject is that by the late Charles C. Marshall in the *Journal of Religion* for January, 1933, on the "Historical Relation of Law and Religion in its American Aspect." Doctor Moehlman

makes the apt comment: "Why don't some constitutional authorities take an introductory course in church history, or at least read Brendan F. Brown, *The Canonical Juristic Personality*, with special reference to its status in the United States of America?"

First, the pope declared he did not want a "personal representative" of the President. He wanted a full-fledged ambassador. Then, when the pope found he could not have either, he waited three months and then sent up another trial balloon to keep the issue alive. Hence the broadcast of the alleged Lincoln letter.

Mrs. Anne O'Hare McCormick, distinguished news commentator and traveler, writing from Rome, Italy, stated in *The New York Times* of December 24, 1951 (p.12), regarding the proposed U.S. Ambassadorship to the Vatican:

"Advocates who argue that the appointment is not to a religious leader but to the ruler of the scrap of real estate called Vatican City do not get much support here [Rome]. The mission is either to the pope as the head of a worldwide church or it is nothing, it is pointed out; to pretend anything else is to make the appointment useless or reduce it to absurdity. All other countries sending representatives to the Vatican accredit them to the Holy See, and, if the United States decides to send one at all, it will follow the regular formula."

Shortly after General Mark Clark's name was placed in nomination for the Vatican post, the press quoted Cardinal Spellman as highly pleased with the proposed appointment "to the Holy See." He did not mention "to the Vatican City State."

Our Ministers Resident in the period from 1848 to 1867 were to the Papal States. In 1870 the pope was shorn of his temporal power by Garibaldi. It was Mussolini who restored it in 1929. It was the great Italian statesman, Cavour, who argued for "a free church in a free state." In 1947, a treaty was entered into between the United States of America and the Government of Italy which called for religious freedom for all—Protestants, Jews, Free Thinkers and Roman Catholics alike. This treaty has not been observed due, it is said, to Roman Catholic political pressures in the U.S.A. Now the Holy See, alias the Vatican City State (and vice versa), begins a subtle propaganda campaign via the radio to set up a public opinion that ultimately, it hopes, will give it its rejected ambassadorship. Americans, beware! S. W.

Nothing in life is to be feared. It is only to be understood.—Marie Curie.

WHAT PRICE SUCCESS?

THE old and familiar statement attributed to Daniel Webster, that "there is always room at the top," brought out acceptance and disclaimer. When the famous Webster said this, it was in the pre-Civil War era, but the disclaimers came with unabated vigor in later years. Those of the new generation, viewing a discouraging competition, were quoted as saying, accepting for the sake of argument that it was, in the main, a factual statement (which some doubted), that the road up contained a discouragingly large number of the ambitious.

Washington, D. C., probably has more night school classes than any other city of similar size in the country. The population of the Washington metropolitan area is given by the Census Bureau as approximately 1,500,000 persons as of 1951 and 1952. A dozen or more big cities also have night schools. Some of these are run by the city and others by private groups. But, owing to the fact that the government in Washington closes on staggered hours between 4:30 and 5:30 p.m., employees have a longer evening than where closing time is six o'clock.

It takes good physical health and lots of ambition to work all day pounding a typewriter or operating an adding machine and, when closing time arrives, hustle off to a crowded restaurant, hastily swallow a dinner, and then be off to evening classes and for two hours or more listen to lectures on law, accountancy, medicine, chemistry, art, mathematics, physics or engineering and keep that up for three years!

Few persons, other than those taking these various courses, probably realize the sacrifices made by these students—sacrifices of money, for the courses are often expensive; sacrifices of time, because study late into the night after classes are over means that there is little or no leisure time for pleasure such as the movies, tennis, canoeing, or autoing. When others are playing, they are studying.

But these people have the ability to look ahead. The meager pay of today's routine job and the stifling mental atmosphere of performing tasks which call for no especial skill of mind or hand have quite naturally filled these young people with an ambition to escape from the daily grind and accept the drudgery of the night school classes because they have a reasonable expectancy that one of these days, in the not-too-far future, they will receive a diploma from a reputable institution of learning that will serve as a passport to larger pay and more interesting work.

Some of those taking these courses

have to drop by the wayside because their health will not allow them to carry the double load of working all day and then attending classes at night with the requisite study after classes. Some give up their daytime jobs and, with assistance from home, enter the daytime classes. But the majority continue to hold their daytime positions and carry on with their nighttime classes.

The final goal has been a difficult one to reach, but the rewards that await them in the hurly-burly of life's activities will compensate them, and justly so. So long as America has men and women of such caliber her own future is secure.

S. W.

THE MORAL LAW

HENRY R. HAYEK, 32°

1125 N. W. 16th Ave., Portland 9, Ore.

ONE must acknowledge that each of us is himself an integral part of that Divine Law that keeps the stars in their allotted stations, and brings the benefactions of the sun to man in its daily course and in its seasonal journeyings; one must acknowledge that the Moral Law must prevail with the individual, even though the authority of the state permits infringement upon and circumvention of it, for that which one's conscience decrees as being contrary to the Moral Law—that which is banned of indulgence in the precincts of this higher inner code—is, therefore, sin.

Upon this premise it must follow that there is an Authority external of the authority of the State, and that this Authority functions by virtue of the Moral Law that it embraces and to which it is dedicated.

In the true sense the efficacy of this Moral Law represents the virility, the perseverance, the stamina, the creative capacity and productivity, and the sacred honor of a people.

It is the embodiment and manifestation of this force that shall enable us to prosper in the broadest possible human dimension, to function in a sphere of high endeavor and purpose, and invest us with the strength to endure the onslaughts of time and to survive as a great nation.

NORTHERN IRELAND PEOPLED WITH READERS

It is significant of its freedom from narrow ecclesiasticism that the citizens of Ulster, or at least the Protestant element thereof, are readers of books.

According to the *Belfast Weekly Telegraph*, the people of Belfast are reading upwards of two million books a year. The books issued from public

libraries during the twelve months which ended on November 30, 1951, totaled 1,742,533, as compared with 1,464,718 in the previous twelve months, an increase of 277,815. This, of course, does not include the books purchased outright for the private libraries.

The Belfast paper stated that, when readers generally become aware that the stocks of fiction and children's books, in the branch libraries especially, are reaching a high standard of attractiveness and selection, the figure of 2,000,000 issues a year will soon be reached.

The City Librarian, Mr. John Bebbington, stated that the largest number of books issued in any one category are novels. He points out that this is the common experience of public libraries. Books for children make up the next class, followed in the order shown by history and travel; biography; the "useful arts"—technology, medicine, gardening, domestic science, etc.; the fine arts; commerce and economics, law; literature—poetry, plays, essays, etc.; natural science; religion and philosophy; languages.

HISTORICAL BACKGROUND OF EDUCATION

The following is quoted from the "Information Handbook," issued by the Texas Citizens Committee on Public Schools Week, Fort Worth, Texas:

"Education is nothing new. The first cave man and woman were teachers. They instructed their young in the use of the spear, the club, and the snare.

"Classical education evolved in the nations of Ancient Greece. It survived the centuries of the Dark Ages, and was born again in the colonies that became the founding states of the United States.

"It was in these colonies that the principle of free, democratic public school education was established. From this start has developed the great educational system that exists and flourishes in this nation today—the nation that is the world's greatest Democracy.

"This principle of free public school education was first recognized by the General Court of the Massachusetts Colony in 1642. The Court declared that each community should provide teachers for the children. From this grew the public school of the nation. Historians say: 'The education of the masses through these schools which were public schools has been the bulwark of the liberties of the people and the national freedom of the country.'

"They have protected and nurtured the public school system, without which Democracy will wither and die. . . ."

THE VATICAN ISSUE TO DATE

THE Religious Liberty Committee of the Baptist Joint Committee on Public Affairs, 1628 16th St., N.W., Washington, D. C., issued a statement on this subject in its monthly newsletter for March, 1952.

This reveals that, when President Truman announced the appointment of an ambassador to the Vatican Papal State, many inquiries were made as to the Baptist attitude toward it. In response, Dr. E. B. Willingham, 32°, of the National Memorial Baptist Church in Washington, D. C., who is chairman of the Religious Liberty Committee, and Dr. Joseph M. Dawson, 32°, Executive Director of the Joint Committee, at once formulated a tentative statement. Later, after conference with members, a special meeting of the committee was called to adopt a more comprehensive statement, embracing certain important developments which have since thrown more light on the issue. This statement, issued March 4, 1952, follows, and some additional important developments appear under "Editorial Comment" at the end of the statement.

"1. Contrary to some predictions that opposition to the appointment would soon subside, protests have steadily mounted. Striking proof of this has been the almost unanimous opposition of Protestant groups, which has afforded a remarkable demonstration of unity among them. But Protestants have not stood alone in this. Many Roman Catholic laymen have spoken out against the proposal. Other groups, differing in creeds and practices, such as the Jews, Christian Scientists, and fraternal orders, have been equally emphatic. Citizens, irrespective of religious belief, have been insistent against the proposal as revealed in the unprecedented mail received by members of the Senate, several of whom have reported more than 50,000 separate appeals to vote against ratification. Indeed, the disapproval of the public has been so evident that General Mark W. Clark, the President's nominee, felt that he should withdraw his name from consideration, and Chairman McKinney of the National Democratic Party has suggested that the President withdraw the nomination of a full ambassador and instead appoint a personal representative, a suggestion which in our judgment would not be regarded with favor by those opposing. The same forces which oppose an ambassador disapproved the appointment of Myron C. Taylor as a personal representative. If the President, in the face of such an avalanche of public protest against a

full ambassador, after months have intervened since the resignation of Taylor, and following the report that the Department of State saw no need of renewing a personal appointment, now appointed a personal representative, it would undoubtedly create strong resentment.

"2. The assertion that the appointment was no violation of separation of Church and State has been abundantly disproved. That the appointment was to the Holy See, to the Pope as the head of the Roman Catholic Church, or it is nothing, was stated by Ann O'Hare McCormick in an editorial in *The New York Times*. No other nation sends any kind of an envoy to the so-called Vatican City State, and, if the United States did so, it would be the only nation to thus recognize the Vatican City State. It is believed the public to a large extent has come to see that the appointment, as contended from the first, would manifestly be discriminatory in that it would single out one church for special recognition and advantage in obvious violation of the American system.

"3. The reason at first most emphasized by proponents of the appointment, that the United States needs to avail itself of the Vatican as a 'listening post,' will not bear scrutiny, and it is most objectionable. No evidence has been produced to prove that Myron C. Taylor was able to obtain any information not readily available to our Government through its own regular channels. His mission must be regarded as having been unnecessary. If the Vatican was ever at any time an invaluable source of information, it is no longer so, handicapped as it is in the very places where otherwise it might conceivably be helpful. If it were true that the Vatican's information system is yet indispensable to us, that would impose tragic hardship upon Roman Catholics. First, it would tend to confirm the communist allegations that they are spies and so expose them to added sufferings and persecutions behind the Iron Curtain. Again, it would tend to make all the pope's appointees in the United States suspect and result in widespread efforts to require them to register as agents of a foreign power.

"4. The oft-repeated argument that for the United States to win the battle against Communism requires our country to form an official connection with the pope, has in new ways been thoroughly refuted. We believe that representation at the Vatican in the eyes of the world would be tantamount to endorsing un-American policies and would embarrass our country in its world-wide

fight against totalitarianism.

"While the favorable progress made in opposing the appointment of an ambassador to the Vatican is a matter of encouragement, alertness in watching developments is necessary. The various 'broad and strict' constructions put upon the Constitution have brought out dangers of interpretation. For instance, the insistence that the Executive Department of our government is not limited by the principle of separation of Church and State safeguarded in the First Amendment. If this interpretation should prevail, the Senate could only deal with the qualifications of an ambassador and not upon the basic question as to whether or not an embassy should be established.

"In view of these clear-cut developments since the last of October, and in view of the President's announced purpose to renominate someone to the Vatican, the Baptist Joint Committee on Public Affairs, in the interest of the American system of Church-State separation, which guarantees religious liberty for all, must continue its vigorous opposition to any envoy to the Vatican."

[EDITORIAL COMMENT: The caution of the Religious Liberty Committee Report to be alert in watching developments cannot be taken too seriously. One has but to consider what took place in the closed session of the Appropriations Committee of the House of Representatives when it was recently considering the request of the State Department for an appropriation of \$70,000 for the maintenance of a "small mission" at Vatican City and other expenses connected therewith. The committee vote was very close (20 to 17) against the appropriation, and the vote on the floor of the house, April 4th, on this item was 159 to 82 against with nearly 200 members absent.

Then, on April 7th, the Vatican used all seven of its different language news broadcasts to state that it was on this date that Lincoln, ninety years ago, authorized the Secretary of State to send "Alexander W. Randall, esq., as Minister Resident to His Holiness Pope Pius IX." The purpose, it appears, was to keep the issue of the appointment of an American envoy before the country despite the action of the House of Representatives on April 4th, and also to make it appear that Lincoln approved sending an envoy to His Holiness Pope Pius IX as the head of the Roman Catholic Church. This was not true; the pope at that time headed a temporal state of some 3,500,000 people, and Mr. Randall functioned in the same capacity as former envoys to the Vatican State, which was as any other envoy to a foreign country where there existed normal business relations between nations.]

E. R.

Each day I will contribute some thought, some word, some deed — no matter how small — that will warrant my desire to be worthy of the space I occupy in this overcrowded world. — *The Masonic Bookshelf.*

QUEEN'S UNIVERSITY AT BELFAST

According to *Ulster Commentary*, Queen's University in Belfast, Ireland, with an attendance of 2,600 full-time students, of which 600 are in the Medical School, is undertaking new projects in education. They include the establishment of an Engineering School on a single site under the joint auspices of the university and the Belfast City Council. The academic staff will be appointed by the university and will function under the same conditions as in other Faculties.

The research activities embrace an archaeological survey of Northern Ireland, a land utilization survey, three chemistry projects of national importance and an economic survey.

Doctor Ashby stated, in a recent review of developments at the university, that "Queen's is not just a local university. It is well known for its research and scholarship. Some of its departments have a high reputation all over the world. Hundreds of our graduates are upholding our name in dozens of countries. Last year we had more than a hundred foreign students from twenty-nine different nations. These are signs of the prestige of our university in the world of learning.

"We have a twofold mission—to advance knowledge and to teach. We fulfill that mission by appointing to our staff the most distinguished scholars we can attract here, and then, by giving them sufficient leisure to think and write, as well as teach.

"To do this we have to maintain parity, in size of staff, libraries, equipment and salaries, with the British universities. That is why we have now some 200 full-time members of the teaching staff. For the same reason we are slowly carrying out a large building programme. At present, with the backing of the Northern Ireland Government, we are putting up a new Medical School and a new Geology Department, and are enlarging our engineering block and our library."

Other features of Queen's University mentioned by Doctor Ashby are the Agricultural School, which is part and parcel of the research departments of the Ministry of Agriculture. Such an excellent arrangement ensures that the students come face to face with the practical problems of Ulster agriculture and that the Ministry's research staff can have daily contact with experts in other branches of knowledge.

Buildings for the expanding work of Biology and Dentistry Schools are on the programme for 1953.

"When our new Engineering School is completed, it will put Belfast in the front rank as a centre for training in technology." Concluding, the doctor

added that the scholars of Queen's University must be acceptable in Cambridge or Paris or Harvard, and their scholars must be welcome at Queen's. "The University must be loyal to the traditions which unite the universities of the world in a kingdom of the mind that knows no frontiers but the frontiers of knowledge itself."

BRISTOL, PA., MAKES ENGLISH COURSE FOR GRADES 7 TO 10

In the southeastern part of the State of Pennsylvania is a county named Bucks. Within the borders of Bucks County, whose eastern border touches the Delaware River, is Bristol Township, and within that township is the Delhaas High School.

This school has carried out a highly successful program in the teaching of English. The *Pennsylvania School Journal*, official publication of the Pennsylvania State Education Association, in its March issue has an article on what has been done there, written by J. E. Sparks, head of the English Department in that high school.

This school contains grades seven through ten. To make things clearer for those of our readers who may not recall the difference in grades when junior high schools were introduced in various parts of the country, grades seven and eight were the last two grades of the elementary schools, and grades nine and ten correspond to the freshmen and sophomore years of the high schools as formerly run. In some sections, the junior high school comprises former grades seven and eight and the first year of high school, but in Bristol, Pennsylvania, grades seven through ten are grouped together.

The significance of this is in the disturbing remark made by Mr. Sparks, as follows: "Less than 5 per cent of Delhaas students go to college; this means that the English program must meet the needs of 95 per cent of its graduates who enter local business and industry. The seven-teacher faculty of the English department presents its material about the four phases of any English program—reading, writing, speaking, and listening—and gives the students a variety of practical experiences in all four."

Pointing out that many of the students leave school at the end of their sophomore year, Mr. Sparks stated that "this is their last contact with formal education" and, because of this fact, he has set up a "business letter unit." This teaches the youth how to write letters of application for jobs. Business personnel heads have collaborated with the English department so that when pupils write trial letters, the business personnel heads write informative

comments on the margin of the letter received and remail it to the pupil. This is valuable not only to the pupils but makes for closer cooperation between the schools and the community.

The pupils in the English department are also given a set of rules for evaluating the merits and otherwise of newspapers. Mr. Sparks mentions "the seven canons of journalism and the three earmarks of a good newspaper." This latter is getting into pretty deep water, but, inasmuch as Bristol borders the Delaware River, no doubt a problem of deep water is easily solved. However, it is difficult for both teachers and students alike to correlate the ideal and the reality regarding any industry, and that, of course, includes journalism, whether it be the daily newspaper or the weekly and monthly magazine. It will unquestionably be of assistance to these young people in evaluating events in later years to have had this training in journalism, even though their actual occupation may be far removed from the excitement of news gathering and disbursement. S. W.

APPEAL FOR AID BY THE SAVE THE CHILDREN FEDERATION

Helping children in Korea, Europe, rural areas of the United States, and on the Indian Reservations is the work of the Save the Children Federation, with headquarters at 80 Eighth Avenue, New York 11, N. Y.

The Federation places emphasis on education because it is the hope of the free world. It works along constructive lines, does not confine its efforts merely to giving relief, but aims to help people help themselves. Material aid is looked upon as a means to the larger purpose of making people more self-reliant in providing for child needs.

The officers of the federation are: Hon. John Q. Tilson, Chairman; Joseph A. Bucher, Treasurer; Dr. Richard P. Saunders, President; Dr. E. George Payne, Vice President.

Financial gifts are sought to aid this meritorious work.

MEMBER OF JUNIOR AMERICAN MECHANICS FOR 69 YEARS

Sewell K. Leighton, who joined Enterprise Council No. 1, Junior Order United American Mechanics, at Haverhill, Massachusetts, celebrated his 69th year as a member on February 16, 1952. He was born at Effingham, New Hampshire, October 23, 1865, and as a youth moved to Haverhill, where he got his first job in a shoe shop at \$2.00 per week. When he was seventeen, he joined the above named Council, one of eight or ten oldest Councils in the entire Order.

FLORIDA MASONS CLOSE SUCCESSFUL SCHOOL CAMPAIGN

Headed by Brother Cleveland R. Horne, 32°, K.C.C.H., Grand Master of the Grand Lodge, F. & A.M., of Florida, the citizens of that state in January promoted an active campaign in behalf of the public schools, closing the same on February 22.

In his statement to 249 Senior Wardens, 30 District Deputies, and to the Americanism Committee of that state, which spearheaded the campaign, Grand Master Horne, in his opening remarks, said:

"I think, in these times, there is no more important committee than yours; there is no more important activity than the preservation of those ideals that were uppermost in the minds of the founders of our government. I do not believe I am overly concerned with the present-day conditions; nor do I think I am an alarmist, for, to me, the crisis is very real. When I read the daily papers so full of evidence of dishonesty and corruption in our government, when I see the trend toward Socialism of the form that leads to dictatorship, I am appalled. . . . Our Public School System is our life blood, our first line of defense. We have neglected it and the time may be later than we think."

Thirty large district meetings were held in January covering various parts of the state, with R. W. Brother Perry R. Marsh, 32°, of St. Petersburg, General Chairman, assisted by Brother Thomas D. Bailey, State Superintendent of Public Instruction. At each of these meetings well-known speakers addressed the assemblages, with many parents of the local schools taking part.

Brother William C. Johnson, 33°, Deputy in Florida of the Supreme Council 33°, A. & A. Scottish Rite of Freemasonry, Southern Jurisdiction, was behind the program of the Grand Lodge. He stated: "The Supreme Council has spent thousands of dollars through its publications in its advocacy of the public schools and in keeping them free and clear of all sectarian religions. Through Masonry I think that we can do a great deal to prevent some of the evils in vogue today. . . . Former President Hoover said, in the dedication of a school named for him, that education is a grass roots enterprise."

Brother Johnson reminded the Craft that Governor John P. Duval, a Grand Master of the Grand Lodge of Florida in the early days of the State, advocated legislation recognizing the public schools, and urged that taxes be assessed for their support. This was in 1830 and 1831.

February 22nd, Washington's birth-day, was marked by concerted Masonic

action all over the state in behalf of Americanism and the public school system. From the lowliest hamlet to the largest cities the Masons marched, with other Floridians joining them, in happy processions to the music of bands, with prancing majorettes, flags and banners waving, and this was followed by inspiring speeches delivered by prominent citizens at various celebrations. E. R.

WAYS TO REPUDIATE FAITH IN ROMAN CATHOLIC CHURCH

An editorial in an official publication of the Roman Catholic Diocese of Monterey-Fresno in California, the "Central California Register," stated:

"There are two ways for a man to repudiate his faith. He may do so openly by a public act of apostasy; he leaves the church, not by a formal announcement, but by doing something which displays his rebellion. In this class is one who marries out of the church, joins the Masons, or signs up with the Communist Party.

"Also in the second class is the individual whose life is a public scandal. A gangster or an abortionist fits in here. And so would anyone else whose public life is proof aplenty of contempt for the law of God."

From the number of gangsters of Roman Catholic rearing and education, to say nothing of the number now charged with scandal these days in civic life, one wonders how many Romanists have repudiated their faith. Anyway, so far as one is able to determine from the public press, none of the second class ever have to go without a Roman Catholic funeral or having their souls prayed out of purgatory, if their loved ones have the price.

However, are the moral teachings of the Roman Catholic Church above reproach as measured by the moral teachings of Masonry and the Protestant churches? And are not the teachings of the Roman Church responsible for the criminal records of those of the second class above named? Its moral theology, as taught in the works of Alphonsus Liguri, whom the church elevated to sainthood, condones murder, robbery, theft, perjury and other crimes; and we wonder, too, if such teaching is not "proof aplenty of contempt for the law of God" by the authority of the church itself? E. R.

YOUTHFUL VANDALISM

Among the disturbing facts that confront society today are the outbursts of vandalism among children and teenagers, and even the younger among adults. It is not restricted to any one city, but occurs in many places.

One of the cities to give out statistics

on the subject is Washington, D. C. The public schools form the largest and most costly victims, reaching \$100,000 a year in the District of Columbia, with \$3,000 in broken window panes alone. The Potomac Electric Power Company reports an annual loss of \$50,000 in street lights broken by rocks, sticks and air-rifles, no less than 4,000 glass globes having been smashed. The Capital Transit Company claims an annual expense of \$5,500 to mend or replace slashed seats, broken windows and miscellaneous damage.

There is a campaign to stop this vandalism by legislation which would hold the parents financially responsible for the damage done by their children. As things stand at present, even hotels, public parks, theaters, buses, streetcars, and public buildings suffer vandalism.

Many remedies have been proposed besides legislation. The most effective, it is believed, and which has the backing of school authorities, is to acquaint the children with the fact that responsibilities as well as rights are part of the American system of government. The idea is to create in the minds of children and youth a respect for other people's property—being as considerate for it as they would for their own.

Out of the total number of children and youths in school, the percentage of those who take part in committing acts of vandalism is no doubt small, and care must be taken not to blame the overwhelming number of pupils who are innocent. Just what motivates those who wantonly and maliciously injure or destroy other people's property is not entirely clear. Many theories have been advanced and a variety of reasons can be deduced, but the cure for this serious malady of young persons will depend on finding out the most likely reasons that impel these young transgressors to do as they do. Legislation, while undoubtedly an aid in stopping vandalism, is not the only remedy in the process. Persuasion is always more effective than force, for it brings voluntary cooperation. However, when all efforts at peaceful persuasion have failed, then a resort to force becomes necessary in order to protect society as a whole.

Many have raised the question as to why it is, when school property is attacked and made the victim of these wanton depredations, that only *public* schools are attacked. S. W.

The value of a free people is found in what it loves more than in what it owns, in spiritual rather than material things. Today's Americans must rediscover the qualities of national worth within us rather than about us.—*J. Richard Sneed, D.D., K.T., 32°.*



SCOTTISH RITE NEWS BULLETIN

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This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.